

JAN 20 1908
THEOLOGICAL SEMINARY

OLIVETIA



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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1911

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

DECEMBER, 1911.

12.

QUESTIONS OF THE HOUR.

THE PERILS OF THE CITY AND EVANGELISM.*

MRS. MARY KENDALL HYDE.

In the course of much recent discussion as to conditions of vice and crime in New York City, startling revelations were made as to the proportion of misdemeanors committed by "bad boys." In the course of one day, four hundred persons who had been victims of burglars or thieves, told their tribulations, and whenever any definite knowledge of the criminals was obtained, it was invariably a boy or a young man. Open letters appeared in the newspapers complaining that "practically the whole of New York City is infested with low, unruly children." One of the prominent judges in General Sessions said: "I have had much to say from this bench of the alarming moral decline of the youth of this city. The number of boys and young men brought before me charged with crimes which should bring the blush of shame to matured and hardened criminals is almost unbelievable."

About the same time equally startling statistics were published by those who had been investigating the religious and spiritual needs of the city's children. It was computed that in all America there are

**We are indebted to the courtesy of Rev. Arthur J. Smith, Superintendent of Evangelistic Committee of New York City for this article.*

8,000,000 children and youth between the ages of five and eighteen not attending Sabbath school. Two-thirds of the children in eight of the Western States are not reported in Sabbath school. New England is said to have 800,000, and New York State 2,200,000 not yet reached. Among the colored children of the nation there are believed to be 3,000,000 more. Narrowing the figures down to the city of New York, it is stated that over 800,000 of the boys and girls of the metropolis come directly under the influence of no church or Sabbath school or other religious organization.

Collating these statistics, with others of similar import given out by the Child Welfare Committee, a majority of thoughtful citizens became convinced that the juvenile mind is being educated at the expense of its conscience, and that in behalf of future civic righteousness, as well as for the maintenance of moral standards in home and society, the children of the city should receive religious training, if not along established lines, then by some unusual means which might prove attractive.

Foremost among the organizations recognizing the peril of the present situation is the Evangelistic Committee of New York City, which during the past season increased still further its efforts of previous years to gather the "children of the streets" for religious instruction. From

10,000 to 12,000 children assembled each week of the summer season in tents or open air classes. Ten nationalities were represented at the meetings. In many locations the tent is recognized as an old friend, and the children rush eagerly to the meetings as soon as open. In other sections showers of rocks and stones from "gangs" of boys and girls descend upon the canvas roof for the first few evenings. It is only a matter of time, however, before the offenders cease their opposition and almost without exception are found in the tents as regular attendants at the nightly sessions, with the former gang-leaders acting perhaps as ushers or assistant caretakers in the very tents once assailed. At the close of the past season, nearly 2,000 boys and girls assembled in one of the largest churches of the city to unite in a program of song and recitation. "Not many boys in American churches know the Bible as these boys do, nor understand so clearly what it means to be a Christian," said one who had been studying the methods of the Committee. The pastor in one section of the city said, "The children of this neighborhood heard more of the gospel in the two weeks the tent was here than in all the rest of their lives heretofore." The Evangelistic Committee agrees in its views with Mr. Alexander Henry, who recently wrote: "The little children are nearest to the Kingdom. If we would most speedily and effectively hasten its coming, we must begin by recruiting these little children, and not only recruiting them, but instructing and training them for Christian service. * * * Let the Church, for its own sake, for the sake of the nation, for the sake of the Kingdom of Heaven, give thought and effort and prayer to the children as it has never done before."

Another peril to the city has been shown by Judge Warren W. Foster, authority on

criminology, to arise from the increasing number of criminals coming from foreign countries to take refuge in colonies of their fellow countrymen, where they can be better protected than an American criminal would be. Rev. Charles Stelzle, Secretary of the Church and Labor Department of the Presbyterian Church, not long ago said: "New York presents a problem rather different from that found in other cities, because of its heterogeneous population. It almost amounts to foreign missionary work. It is the country's greatest immigration center. Nearly every division of religious belief is found here. But even with that complication, the problem is soluble if properly undertaken."

The Evangelistic Committee of New York City finds the foreign work one of the most encouraging branches of its undertakings. During the past summer, services were held in Italian, Scandinavian, Bohemian, Finnish-Swedish, German, Russian, Spanish, Slovak and Greek, in addition to the services in English for negroes, as well as for whites. Meetings were held in tents, in shops, or in the open air. Day after day throughout the summer men and women spoke and sang in the suffocating heat of the shop or under the blazing sun of a midsummer sky. Again at sunset or under the stars, at the street corner, in the park, or at the pleasure resort, the curious wayfarer might come unexpectedly upon a man preaching from a box which served for pulpit and platform, or stand spellbound by the strains of a woman's voice in song or a men's quartet.

And yet again in the evening there were crowded tents in various sections of the city, where, after the children's meeting, services were held for men and women. Beginning in 1905 with thirteen centers, the tent, open air and shop cam-

paigns of the Evangelistic Committee of New York City have grown to cover ninety-nine centers in 1911. During this seventh season there were held 1,844 meetings, with an attendance of over 323,000. Of these meetings, 385 were for boys and girls with an attendance of over 80,000.

The committee sets up its tents in congested sections of the city or on the outskirts, never in proximity to churches unless by special request. If work in a neighborhood where churches are established is desired by the local pastors, the committee, as a rule, sends its workers to hold services in such churches in cooperation with the pastor. In several sections churches have opened doors and welcomed the evangelists and corps of helpers, especially for the holding of meetings for children and for big boys. The committee frequently assists small churches, while its tent work has led to the organization of several missions.

It is, however, to those who for some reason seem to be cut off from church privileges that the committee sends its tents or open air services. Dr. Arthur J. Smith, the superintendent of the work, made the statement at the Carnegie Hall rally that in Little Italy there are about 85,000 Italians who are nominally Catholics, yet in that section there are only three Catholic churches. Of the 1,000,000 Jews in the city, it is said that only 50,000 are identified with synagogues. Among Protestants, there are nearly 1,000,000 who do not attend church. It is these neglected, overlooked, indifferent or unfaithful classes of non-churchgoers that the Evangelistic Committee seeks. Sect and creed are not promulgated. No attempt is made to proselyte. A loving heavenly Father, a Christ who saves from sin and death, a life of decency and purity here on earth and a future life beyond—these are the truths presented.

Straightforward, outspoken presentation of simple gospel messages calls out response from widely differing audiences, presenting an almost unlimited and unparalleled variety. During the past season several striking incidents were recorded. A young man of twenty-five years, more than half of which had been spent in jail or penitentiary; a man of middle life, holding a responsible position as vice-president of a large business concern; a man and wife, who at the beginning of the season had been in severest poverty and direst distress of both body and mind, the man intemperate and out of work, the wife unhappy and discouraged; an Italian girl of thirteen, a leader of a "gang" of girls who began their relations with the committee by showering volleys of stones on the tent in their neighborhood; a handsome lad of eighteen, refined and intelligent; a former leader of an East Side gang of "terrors"; these illustrate varying types whose transformed lives have witnessed to the redeeming power of Jesus Christ, to Whom they have been led by the consecrated efforts of evangelists and personal workers.

"Much more important than the reclamation of land is the reclamation of men, especially in a democracy," said Dr. J. A. MacDonald, editor of the *Toronto Globe*, addressing a meeting of the Evangelistic Committee in Carnegie Hall. "You cannot have strength in the nation unless you have strength in the common men. This work of the Evangelistic Committee in the back streets, in the alleys, in the shops, is of vital importance because it inspires men to the right kind of service. The seed sown will fructify and bear fruit in the life of the nation. Some time, when the honor of American citizenship is at stake, these very men you have helped will stand erect, stand for right, because of the lessons you have brought them.

You are making citizenship a little cleaner, making men a little purer. Not only is the hope of the foreigner in you and your institutions, but your hope as churches is in doing this work for him.

You are the channel through which the power of the Unseen is to reach those who but for you might never hear the life-giving message of redemption."



A Brahmin of the Brahmins said: "My brethren, it were madness to shut our eyes to the fact that a religion which marched from Bethlehem to Rome; and has since dominated all the Western parts of Europe, can be otherwise than a spiritual power; it has come to stay with us, and repeat in our land its victories. We must face this new religion; who would not wish to do so in the presence of its peerless Founder, the Christ?"



OUR MISSIONS IN ASIA.

PUT MY MONEY TO THE EXCHANGERS.

Let Christ's money go into His service, while it is convertible into heaven's coin. Let it go into the circulation that will bring returns current in the world of glory.

Let a full share of Christ's money go to the Missions, to reappear in gospel service and the salvation of souls; in the up-building of churches and the glorifying of Jesus Christ.

PUT MY MONEY TO THE EXCHANGERS.

Let all of Christ's money go into the service of the gospel, that there may be the largest gains to the glory of God.

Our two cents per day will continue the work in the ordinary way. Is this all we will do?

A tithe by all, wisely divided between the church and the field, will provide for double our strength at the front.

A freewill offering, according to our means, will, by the blessing of God, quickly supply our 2,000,000 in Asia with Bibles and readers, schools and teachers, churches and ministers.

PUT MY MONEY TO THE EXCHANGERS.

Let Christ's money go immediately into His service; the day of account draws nigh.

What gladness on that day, if much hard coin has been changed, by those who have it, into self-denial, large-heartedness and passion for souls!

On the other hand, what anguish of spirit, if the moldy napkin and cold cash testify against the churlish heart and cold fist.

PUT MY MONEY TO THE EXCHANGERS.

Will we carry forward the Lord's work during the coming year with sanctified intelligence, incorruptible honesty, and a conscience void of offense, both toward God and the missions? The missions are worthy of our largest investment of prayer, talent, service and money.

PUT MY MONEY TO THE EXCHANGERS.

The Mission in Syria, December, first Sabbath, \$20,000.00.

The Mission in China, January, first Sabbath, \$15,000.00.

REV. J. C. McFEETERS, D.D.



O Lord, grant that I may never seek to bend the straight to the crooked; that is, Thy will to mine, but that I may ever bend the crooked to the straight; that is, my will to Thine, that Thy will may be done and Thy Kingdom come.—*Selected.*

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—In a letter, dated Oct. 13, 1911, Miss F. May Elsey writes:

We have been very busy since our return from the mountains. We had some repairing to do, the wheat and grains of various sorts to pick by hand, and the cleaning of the hospital. Dr. Balph began clinics as soon as he reached Latakia, and most of the time since each day has brought its clinic. The hospital opened Oct. 1, with two patients, and since then there hasn't been much time for idleness. One of our hospital helpers was taken suddenly ill and was operated upon last Monday. He is doing nicely, but will be confined to his bed for some time. There has been much fever in town, but all the missionaries and helpers have been free from it thus far. For this we are thankful. The excitement about us over the news of cholera in neighboring towns and villages was high for a time, but since the news of the war between Italy and Turkey and rumors of other troubles impending, the cholera seems to have been forgotten.

We have had news of Miss Wylie's arrival in Alexandretta. She and Mr. Samuel Edgar and family will probably return to the friends in Latakia next week. At least we are hoping to welcome them all then.

We have had some very hot weather within the last three weeks. The mornings and evenings are quite cool now. And one can sleep very comfortably these nights. The schools are in working order now, I understand. We trust we have begun our work with right desires and with great hopes for great results by the Master's blessing.

Oct. 23.—Your letter has just come in on the French, along with Miss Wylie and Rev. Edgar's family. They are all well, it seems, but I think quite tired from their tedious trip. Most certainly we will welcome Miss Mearns to Latakia. We hope she is just the one for the place, and we will look forward to her coming with eagerness. Miss Crockett is having a little spell of fever, but we are expecting her to be about in a day or two. All other missionaries and friends, so far as I know, are well.

Cyprus, Larnaca.—A letter from Mr. Charles A. Stewart, dated Oct. 26, 1911, contains items of great interest:

Seventy-five boys are now in attendance, at least twenty more than last year. In our present quarters we labor under difficulties because of lack of room. Some classes we even have to teach out in the open air.

There are twenty-one boy boarders, twice as many as last year. Four of these boys are from Turkey, one from Egypt and another from an island near Greece. The rest are from various parts of the island.

We are all looking forward to the time when we can move into the new school building. As rapid progress is being made on the work as can be expected here in the East. If all goes well, the work will be finished by contract time, the last of December.

Dr. McCarroll arrived just in time to keep up the reputation of the school. All the people were expecting a new man to teach in Mr. Edgar's place, and had the Doctor not been able to do this, several

boys would not have been sent to the school. There are so many higher classes to teach that there is need for, at the very least, two men to spend their whole time in the work.

This happens to be a critical time in the life of the school. We appear progressive enough to secure grounds and erect a new building; of course, then, it is not to be expected that the teaching force should be cut down.

Then the Greek Bishop, roused by the success of the American school, preaches against the school, writes against "these lovers of progress" and threatens the parents of the boys and the employees, that if they keep on sending the boys to school or work for us, they will be forbidden to enter a Greek church.

The school besides has a bitter enemy—a Greek doctor, who writes articles against it. He is also the moving factor in a plan to establish a commercial school, as a rival to our own. They claim that an English teacher and one for French, are soon to arrive from Europe. What will be the outcome is uncertain.

All are well and busy. Mr. McCarroll, besides his work in connection with the school, conducts two services on Sabbath, one of which is translated from English to Turkish, the other from Greek to Turkish. On Friday evenings there is a Young People's meeting. From thirty to forty attend.

Dr. McCarroll has besides his teaching in the school, quite a good bit of medical practice. At present he is awaiting the arrival of his goods and medicines.

We are all anxiously waiting to hear the good news that a teacher has been secured. We trust that some one will soon be on his way out.

China, Tak Hing.—In a personal letter accompanying an official communica-

tion for the Board, dated Oct. 3, 1911, Miss Rose Huston sends a few items, which, though not intended for publication, will interest our readers:

- - - All are back from the coast and hard at work. All the schools are open except the women's, as Dr. Kate McBurney has been so busy with moving to the hospital and accompanying household cares, that she thinks best not to begin until a little later. Several have already applied for admission, but as the requirements for entrance are higher than heretofore, the attendance may not be so good.

The girls' school is as yet not so full as last year, though there are thirty-seven in and a new one comes occasionally. We expect an increase at the communion time.

The weather has been unusually hot for September, but it is beginning to get a little cooler now, for which we are thankful. - - -

Mrs. Doig is very happy in teaching the girls to do needle-work for an hour each day, and they are so delighted to have her teach them.

Miss Huston also enclosed some pictures that we reproduce for the benefit of our readers. One is Victoria Home, an



VICTORIA HOME.

orphanage for Chinese girls at Kowloon,

near Hong Kong, and under control of the Church Missionary Society of England. About one hundred homeless girls are receiving Christian training there, and when old enough are married to Christian men. Miss Dean spent part of her vacation there and Miss Huston also visited there for a few days. Another is a view from Victoria



VIEW FROM VICTORIA HOME.

Home, showing how the fields are divided up into little patches, with rice in all stages of growth making different shades of green. The little ridges are the only fences they have. The third is a snap



VIEW LEAVING CANTON.

taken from the train out of Canton. The man by the shed is working an irrigating

device by foot power. Often they dip the water by hand from a pond or a rice field to the field next higher, with a sort of dipper made of bamboo or grass.

AT HOME.

Pennsylvania, New Alexandria.—The Ladies' Missionary Society of New Alexandria Congregation has sent the following tribute to the memory of Rev. R. J. Gault:

We, the members of the Ladies' Missionary Society of New Alexandria Congregation desire to record our appreciation of the life and work of our beloved pastor, Rev. R. J. Gault, who was an honorary member of our society, and who was called to his reward August 21, 1911.

In the midst of our sorrow we bow in humble submission. "Our God is in heaven; He hath done what pleased Him."

We bless God that as a society it was our privilege to be closely associated with this faithful servant of Christ. We bear testimony that we perceived this was a holy man of God that passed by.

We miss his kindly help and sympathy in all our work. We miss his cheerful presence at our social gatherings. We miss his prayers.

May the fragrance of his noble Christian life and peaceful, triumphant death impress us with the gain of godliness and the beauty of holiness, and be an inspiration to a greater consecration to the Master's service.

To his sorrowing wife, our faithful president, we extend our heartfelt sympathy. May she look beyond the shadows and say, "It is well."

MRS. J. R. STEELE,
MISS MARY J. O'BRIAN,
MRS. W. T. JACK.

MONOGRAPHS.

APPEAL OF THE LUCKNOW CONFERENCE, 1911.

As a conference of missionaries representing a large number of churches and mission boards operating among non-Christian peoples in many lands, we greet you most heartily in the name of our common Lord and Master, assuring you of our prayerful sympathy with you in all the great responsibilities which you bear in carrying forward the work of Christ throughout the world.

In this historic city of Lucknow we have given several days to a thoroughly comprehensive and practical consideration of urgent problems connected with present day developments in the widespread Moslem world. Missionaries of largest experience in direct work among Moslems, men who by scientific study through long years have expert knowledge of the history and literature of Islam, and others who by training and position are best qualified to express sound judgments, have contributed to what we believe will be regarded as a most valuable survey of the contemporary relations of Christianity to Islam.

We therefore feel justified in inviting most serious attention to the series of resolutions respecting matters of importance and practical urgency adopted by the conference.

While profoundly conscious of the formidable nature of the task of evangelizing the Moslem world and meeting the advance of Islam in various lands, and while we neither ignore nor minimize the difficulties that confront us everywhere, we are confident that our work, undertaken at the command and with the presence of Christ, can have but one issue.

The large number of converts won from Islam, the churches that have been gathered from its adherents, and the many able preachers of the gospel who were once Moslems, are the first fruits God has granted, but they are also a pledge that the evangelization of the Mohammedan world is within the power of the Christian Church, if it will but freely utilize the vast resources placed at its disposal by its Divine Leader.

We fully realize that for the accomplishment of the great task that confronts us in the Moslem world, which is but a part of the still greater task of world evangelization, the winning factor is the possession of a large measure of the life in Christ, both by the churches at home which we represent, and by those who labor for the Lord on the mission field. The conviction is forced upon us that here lies the secret of the Church's lack of that glowing enthusiasm which would eagerly seek expression in more ardent and self-sacrificing effort for the conversion to the faith of Christ of Moslems and non-Christian peoples everywhere. Under the pressure of this conviction the conference expressed its heartfelt desire that the home churches, together with missionaries and believers in Christ on the mission field, should unite in most earnest and unceasing prayer to God for the outpouring of the Holy Spirit and the fulfillment of His exceeding great and precious promises.

Nor could we thus address you, were we not convinced that there are now throughout Christendom hundreds whom God intends to be evangelists to Islam, but who have not yet heard the call. That it may reach them is the object of our prayer to Him and our appeal to you.

The consideration of the great Moslem problem has awakened in us as followers of the Crucified a deep sense of penitence for the past lapses of the Church and of shame for her present apathy. May this same conviction be carried home to the hearts of all whom our message shall reach and bring home to each the burden of individual responsibility. Who is ready to pay the great debt which Christendom owes to those who, but for her error, imperfections and selfishness, would long ago have been won to the faith of Jesus Christ?

May He Who died for them and us give us grace to answer.

BISHOP J. E. ROBINSON,
on behalf of Lucknow Conference, 1911.

Signed by the Executive Committee:

REV. S. M. ZWEMER, D.D.,
Convener.

PROF. R. S. McCLENAHAN,
Secretary.

REV. W. H. T. GAIRDNER, B.A.,
RT. REV. DR. LEFROY,

Bishop of Lahore.

REV. E. M. WHERRY, D.D.



Among the resolutions of the general conference the following call for special emphasis:

CALL TO PRAYER.

The conference, holding that prayer is the primary means for the advance of the Kingdom of God throughout the world, and being convinced that the present apparent inability of the Christian Church to deal effectively with the great problem of the evangelization of Mohammedans is due above all else to the weakness of the prayer life, alike in the home churches and in the branches of the church, which are springing up in foreign lands, calls urgently upon Christendom to have far larger recourse to the great weapon which has been put into her

hands by our High Priest, and to endeavor largely to increase the number and the devotion of those remembrancers of the Lord, Who will give Him no rest and take no rest till He establish and till He make Jerusalem a praise in the earth. At the present time the great moral and spiritual needs of the Mohammedan world and the advance of Islam among pagan races constitute an appeal to the Christian Church to pray—with an urgency which cannot be exaggerated, asking most earnestly that the spirit of grace and supplication in immensely increased measure may be granted to her.

URGENCY OF THE MOHAMMEDAN PROBLEM.

This conference, in view of the steady advance of Islam, not only among various animistic tribes and other peoples, but also to some extent among historic Christian Churches and recently Christianized pagans, expresses the conviction that it is absolutely necessary that Christendom at large, and more especially the missionary boards and committees of the churches, which we represent, should forthwith take practical measures for a more comprehensive and systematic prosecution of the work among Moslems.

AFRICA THE STRATEGIC CENTRE AT THE PRESENT TIME.

This conference is entirely in accord with the finding of the World Missionary Conference of 1910, namely, that without minimizing the importance of advance elsewhere, the continent of Africa is the region upon which our present efforts must be chiefly concentrated to meet the advance of Islam. To effect this purpose we are strongly of opinion (1) that concerted action among missionary boards and organizations is necessary, in order thoroughly to co-ordinate the forces now at work in Africa and to regulate their distribution in such a manner as to provide a strong chain of mission stations

across Africa, the strongest link of which shall be at those points where Moslem advance is most active; (2) that a higher degree of specialization, alike in the training of missionaries intended for this work and in setting men apart expressly to undertake it, be kept steadily in view; (3) that prompt measures should be adopted to greatly strengthen existing missionary forces in that critical field.

THE NEEDS OF ANIMISTIC TRIBES AND DEPRESSED CLASSES.

This conference is persuaded that in order to stem the tide of Moslem advance it is important to strengthen the work among animistic tribes, pagan communities and depressed classes affected by this advance, for we are clearly of opinion that adoption of the faith of Islam by the pagan people is in no sense whatever a stepping stone toward, or a preparation for Christianity, but exactly the reverse.

THE ANCIENT CHURCHES OF AFRICA.

In the judgment of this conference, practical sympathy extended by the churches we represent to the Coptic and other ancient churches upon which the Moslem advance presses hard is of special value at this time. By such expression of sympathy it is possible, we believe, not only to strengthen the faith of those churches and inspire them with fresh courage, but also to stimulate missionary zeal among their adherents.

WORK AMONG WOMEN.

The aid of Christian women is urgently needed for the evangelization and uplifting of Mohammedan women who, with their little children, constitute the larger part of the Moslem world. The conference accordingly recommends (1) that those missionary boards, which send forth both men and women, should endeavor to secure, wherever possible, that both sexes are reached in every mission station through the fullest co-operation between

the workers; (2) that distinctively women's societies, while not relaxing their efforts to reach their sisters elsewhere, should seriously consider the extension of their work in Africa, effective co-operation between the various departments of missionary activity being maintained; (3) that in view of the special requirements of mission fields, existing training colleges for women missionaries should lay stress upon such special lines of study and preparation as have been indicated in the other findings of this conference.

THE GOSPEL GOD'S DYNAMITE.

Rev. Geo. N. H. Peters, a Lutheran minister in Springfield O., published a work in three volumes of 800 pages each, entitled "The Theocratic Kingdom." He maintains 206 propositions, by which he would lead his readers, as on stair-steps, up to the doctrine of *Chiliasm*. But his contention, that the gospel of the Cross of Jesus Christ is not sufficient to convert the nations and bring the governments of the world into conformity to the will of Christ, the reigning Mediator, is unscriptural and, in spite of his tremendous massing of arguments, must be pre-emptorily dismissed as utterly untenable. The declaration of the Apostle Paul is decisive: "For the preaching of the Cross is to them that perish foolishness; but unto us which are saved it is the power of God." The Greek word *Dunamis*, which he uses, is intensive. From it comes our word dynamite, one of the most powerful explosives discovered in modern times. It is used in blasting rock. The gospel breaks the hard and stony heart of the sinner. It is used in lydite shells, which modern guns throw upon the deck of an enemy's ship, where they explode and destroy the vessel. The gospel breaks up mighty systems of iniquity. "The weapons of our warfare are not carnal,

but mighty through God to the pulling down of strongholds."

THE GOSPEL IS THE DYNAMITE OF A MOST SOLEMN FACT.

The symbol of Christianity is the Cross. For the first four thousand years of the world's history, God's people looked forward to the day when the Son of God would be "led as a Lamb to the slaughter;" and during all the Christian centuries believers have been looking back to the Cross, upon which the Son of God, lifted up, draws all men unto Him. Our Lord left no memorial of His incarnation, nor of His transfiguration; but He did leave a remembrance of His death. "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." Rev. Luther T. Townsend, D.D., for many years Professor of Theology in the M. E. Theological Seminary in Boston, tells of his hard-fought battle with his doubts while in college. He was convicted of sin, and he knew God was just and could by no means clear the guilty. He read the gospels and found Jesus a teacher, sent from God. But His standard of character and conduct was so far above human ability that he was overwhelmed. He could not hope to reach it, and he knew that God was just. He turned away in utter despair. But his wretchedness would not suffer him to rest, and he read the gospels again, and he found that Jesus kept His own precepts in every particular. He was the perfect one free from any blemish, and possessed of all virtues and graces in perfect balance. He was the model man. But his pattern was so far above his capacity that it was to him impossible, and he knew that God was just. He turned away in deep despair. But his wretched soul could not rest, and he read the gospels again, and he found that the great mission of Christ in the world was

to die for the sins of His people, and he put forth his arms and clasped the Crucified One and took Him to his heart. "Jesus loved me, and gave Himself for Me!" Saul, the persecutor, found, when Jesus met him on the road to Damascus, that he was crucifying the Son of God afresh and putting Him to an open shame. And he became the great apostle of the Cross to the Gentiles. "God forbid that I should glory save in the Cross of the Lord Jesus Christ, by Whom I am crucified unto the world and the world unto me," wrote he to the Galatians. "I am determined to know nothing among you save Jesus Christ and Him crucified," was his language to the Corinthians. Peter wrote, "We are redeemed, not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot." And John, in the Apocalypse, saw the Lamb in the midst of the throne as it had been slain. The chief thing in any man's life is his career, death is only an incident. But the chief end of our Lord's mission upon earth was His death. His life was only the preparation for His death. The Son of God was born that He might die for us. Professor James Orr, D.D., Professor of Apologetics and Systematic Theology in the United Free Church College Glasgow, Scotland, gave eight lectures in the Fifth Avenue Presbyterian Church, New York, under the auspices of the Bible Teachers' Training School on "The Virgin Birth of Christ." They are an unanswerable argument for the miraculous conception of the Son of God in the womb of the Virgin Mary by the Holy Ghost. But he sums up his findings by saying, "The Son of God was born that He might die." As Dina Morris, preaching to the peasants on the village green, said, "In the Cross you see the heart of God discovered." When the

Moravians first went to Greenland, they preached morality. But the Esquimaux said, "We knew that before." Then they told the story of the Cross, how Jesus prayed, "Father, forgive them; they know not what they do"; how He cried, "My God, My God, why hast Thou forsaken Me!" and how He said, "It is finished," "Father into Thy hand I commit My spirit," and those wild sons of the ice and snow fields bowed and worshipped. There is nothing in Scotch history that thrills the Scotch heart so much as the noble heroism of the Covenanters at Bothwell Bridge, and Drumclog, Pentland Hills and Airsmoss. And so there is nothing in the story of the four gospels that engages the human heart like Gethsemane and Golgotha. The Hottentot in Africa, the Hindoo in India, the Chinese in the flowery kingdom, the Japanese, the Turk, the Russian, the Laplander, the American Indian—all pause and give heed to this story of the Cross. The power of Renan's so-called "Life of Christ" is in his unique description of the death on the cross, culminating in the exclamation, "If Socrates lived and died like a philosopher, Jesus Christ lived and died like God." And Matthew Arnold, though his own early faith was later in yellow leaf, yet with saddened eye he still spoke of "the thorn-crowned man" as man's only hope. No human being, either past or present, has been able to study the Cross of Christ without the conviction that it is the power of God unto salvation to those who believe.

THE GOSPEL IS THE DYNAMITE OF A DIVINE DOCTRINE.

The eight Bampton lectures of Oxford, England for 1909, were delivered by Rev. Walter Hobhouse, entitled, "The Church and the World in Idea and in History." He defines the relation of Church and State according to the Scriptures, as being

mutually separate and independent, each subject in its sphere to the Lord Christ. He portrays the three hundred years' conflict of the Church with the satanized Roman pagan empire. Then the domination of the Church by the State under Constantine is described. Out of the fragments of the Western Latin empire arose the papal hierarchy, which for ten centuries dominated the kingdoms of Europe. The great Reformation from popery under Luther in Germany, Calvin in Switzerland, Knox in Scotland, and Bradford, Ridley, Latimer and Cranmer in England, is outlined. The present day chaotic condition, the foundations of both Church and State being destroyed, is described. And the outlook of an optimist in which the Church is organized and administered in all lands according to God's Word, and the State, as a moral organic being, obeys the Lord Christ as Saviour and Lord. But all this he finds rooted and grounded in the Cross of Calvary.

There are two ways of determining the dynamic of this doctrine of the Cross. The one is by the Scripture. All the Old Testament history and biography and type and ceremony and prophecy point to the Cross. If you take the New Testament books in chronological order, the Cross comes steadily into view as the rising sun approaches to midday. Paul's epistles to the Thessalonians are the first, written about A. D. 51. Then followed the two letters to the Corinthians, about A. D. 57. Then came the Romans, and the Pastoral letters to the Galatian, Ephesian and Colossian Christians. The epistle to the Hebrews was Paul's great argument, and the letters to Timothy closed his career in martyrdom. The Acts and Luke's Gospel, with Matthew and Mark, came about this time. The epistles of Peter and John followed. And John's

Gospel and the Revelation closed the inspired book about A.D. 100. Well, all through there is a growing, cumulative emphasis laid upon the Cross as the only hope of mankind. They look upon Calvary as the Incarnate God, giving His life a ransom for sinners. They grew by experience into the conviction that "the Church of God, which He has purchased with His own blood," is the offspring of God's love. "The cross enshrines and expresses and works out the mind and will of God." We think of Moses, willing to have himself blotted from God's book to save Israel. We think of Paul, willing to be accursed, that Israel might have salvation. But here God actually gave Himself to the death for us all.

The other way of discovering the power of the Cross is it actually saves hopeless and helpless sinners. Arnold's way of subduing his school of ragged boys is the philosophy of God's way of salvation. A few rules were announced and a penalty of several strokes with the rod on the hand was the penalty. And the offender was to inflict the punishment on the teacher. The first violator of the rule was called forward and the rod was given him and the teacher's hand extended. He gave a wicked stroke, making the tears jump into the eyes of the teacher and signs of pain upon his countenance. The pupil felt a sense of shame and was for quitting. But the teacher insisted that the remaining strokes must be administered. A second was reluctantly given, and then the pupil broke down, and went to his seat sobbing as if his heart would break. The teacher had no more trouble with that boy, and the school was conquered. These points were conserved: The law was magnified and made honorable, the government of the school was vindicated, and the authority of the

teacher was maintained. Now, in our salvation, God clothed Himself in human nature and put Himself in our hands, and men crucified Him. But after men discover what they have done, they are cut to the heart and cry out, "What must I do to be saved?" When the African chief heard how the Jews crucified the holy man Jesus, he was ready to lead his tribe in giving the Jews a scourging for such cruelty and wickedness. But when he learned that Jesus was God, dying for sinners, he reckoned that his sins crucified the Son of God and put Him to an open shame, and he cried to God for mercy. The Cross changed the most base and corrupt of people—the Romans—into pure and upright citizens of Zion. "The New Forces in Old China," by Dr. Brown, is an amplification of the fact that the Cross, in the man's heart, casts out the unclean spirit and makes him pure and holy; in the home makes husband and wife, father and mother, son and daughter, brother and sister, a circle of new creatures, with hearts beating with the love of Jesus, with wills subdued to the obedience of Christ, and lives directed by the will of Christ; in society makes Christ regnant, so that superiors, inferiors and equals, in their several places and relations, serve the Lord Christ; and in the Church the doctrine, discipline, worship and government are in accord with her one and only Head and Husband. Xavier, after ten years evangelizing in China, cried, "O rock, rock, when wilt thou break!" Well, the rock, smitten by the Cross, has broken, and floods gush and run in deserts like a stream, and soon the Celestial Empire will be flooded with the water of life.

(Concluded next issue.)

(REV.) J. M. FOSTER.

Boston, Mass.

WOMEN'S DEPARTMENT.

Edited by Mrs. J. S. Martin and Mrs. T. H. Acheson.

MISSION STUDY.

CONDUCTED BY MRS. A. G. WALLACE.

THE LIGHT OF THE WORLD.

CHAPTER III.

THE RELIGIONS OF CHINA.

I. ANIMISM—

1. Its meaning.
2. The people who practice it.
 1. African.
 2. Korean.
 3. Indian.
3. Its origin.
4. Its object of worship.
 1. Not God.
 2. Souls of men, animals and plants.
5. No sacred books—Charms, incantations, songs and legends.
6. Its strength.
7. Its weakness.

Refer to "Christus Redemptor," "Uganda's White Man at Work," and "The Call of Korea" for details and interesting accounts of this religion.

II. CONFUCIANISM—

1. Its founder—Confucius.
 1. His character.
 2. His influence.
 3. His teachings.
 1. Religious.
 1. State.
 2. Ancestor.
 2. Political.
 1. Classics.
2. Its defects.
3. Points of contact with Christianity.

Have some one tell of the Degradation of Women in China, for a special topic; also the Good and Evil of Ancestor Worship.

III. TAOISM—"T" is pronounced "D."

1. Founded by Lao-tsze.
 1. His life.
 2. His character.
 3. Effects of his teachings.
 1. Superstition.
 2. Idolatry.
 3. Demonolatry.
 4. Geomancy.

This chapter has material for at least two lessons. Let some one describe "The Korean Spirit Tree," also an African fetich. A description of a Confucian Temple and its worship would be interesting also. The present uprising and change in government are subjects of importance. Pray for China earnestly, that she may be led aright and for the glory of God. Pray for our own special field of work, and those who are workers in it.

JUNIOR MISSION BAND.

SUGGESTIONS AND HELPFUL HINTS.

MRS. J. K. TIBBY.

The Junior Mission Band is an organization the purpose of which is to lead the children to a saving knowledge of the Redeemer and into a growing Christ likeness, and to prepare them for the widest Christian service. Missionary education among the children has many objective points, the principal being to make the Church of the future an intelligent and benevolent church, and to develop a praying church on behalf of all peoples and nations.

Let us get our arms and hearts around the boys and girls of our beloved Covenanter Church and lay well the foundation work upon which should be built a noble structure of missionary zeal.

How to Organize.—The subject of or-

ganization should be brought before the Women's Missionary Society, and after consultation with the pastor, there should be a superintendent and an assistant elected.

Then have the pastor and president of the W. M. S. meet with the superintendent and assistant, and together plan for organizing and conducting a meeting. Ask your pastor to explain from the pulpit the object of the organization, and urge the co-operation of parents.

Secure the names of all children in the congregation under fifteen years of age, and personally invite them to the first meeting, or send out attractive cards.

First Meeting.—Plan to make the first meeting a success. Make plain the object and emphasize the great need of mission work in the home and foreign lands. Interest the children by comparing their own condition with that of children living without the gospel. Use pictures and curios to increase interest.

Enroll all the children present as members, and divide the society into circles according to age, if need be.

Meetings.—Hold the meetings weekly or semi-monthly as preferred, at such time and place as is most convenient.

Quarterly meetings should be held for hearing written reports, for opening mite boxes and dispersing their contents, together with the offerings given at regular meetings. Have an attractive program, and close with a social.

On each anniversary of the birthday of the society hold an open meeting and invite the parents and members of the congregation, that they may learn of the good being done by the Junior Band.

Work.—Plan work for every member of the band by placing each on some committee, and give each chairman a written outline of the work expected from that committee.

Have the children take their turn in leading the devotional services, and try to get each to take part in sentence prayers. This may be accomplished at first by the superintendents giving each, previous to the meeting, a Scripture verse, which he may study and offer as prayer.

Finances.—As a rule, children love to give. and by careful instruction in the abundance of Scripture teaching on the subject of giving, they can readily be taught to give in a liberal, cheerful and systematic way. Suggest and plan ways by which the children can earn money or provide self-denial boxes. Much success has attended some of our Junior Bands by the talent plan. That is, a dime (the talent) is given to each and a specified time designated in which to develop the talent. In one Junior Band where .90 cents were distributed, \$16.45 were turned into the treasury at the end of four months. Give the children encouragement and help, and watch for surprising results.

We are glad to hear Clarinda has organized a Junior Mission Band with a membership of twenty, and already has pledged to help educate a child in China. Who will be the next to follow Clarinda's example?

RECIPE FOR PRESERVING THE FRUITS OF THE JUBILEE.

We shook the tree in the Jubilee and the ripe fruit fell. Now we come to a real harvesting, and the work of carefully picking the fruit by hand must be undertaken. This is the true meaning of the increase campaign. This fruit is not perishable. good for a day, a year or fifty years, but is for eternity; your eternity and mine, and fruit eternal, too, for those who sit in darkness and the shadow of death. The fruits of the Jubilee for us have been closer unity, greater devotion to

our Lord, a wider outlook, new ideas of the relations of things and people, finer sympathies and higher joy in service, a new and larger world. The fruits for those other women, through our gifts and prayers—happiness, health, home, love, joy, peace, hope, a new Heaven.

Let us preserve these fruits by walking and working *all together* in our Lord's garden, by stopping to speak with Him in the cool of the evening and the quiet of the morning, by study of best methods, and with improved tools and higher ideals; perhaps by pruning away the dead wood from our own lives, and showing what manner of fruit a life utterly devoted to God may bear. Let us not neglect the young trees, for they may bring far more and better fruit than our bent and mossy branches. The harvest truly is great. Shall the laborers be few? Pray ye the Lord of the harvest, that He send laborers unto His harvest. Will you go?

POST-JUBILEE CAMPAIGN.

Final reports of the membership and magazine campaign will not be sent in until the end of December. There is yet time for you to take up this fruitful work. Read again the general plan for societies in the November OLIVE TREES and let us, with the help of the Lord, endeavor to enlist every Covenanter woman as a member of our missionary societies and a subscriber to OLIVE TREES, our missionary magazine.

A CARD-CASE CAMPAIGN.

Neighbor, neighbor, come with me?
That I will, I thank thee.
And bring the neighbor next to thee?
I don't know, but I'll go see.

Many of us had settled down with smug satisfaction to think that Jubilee was at last over. It had been glorious and

profitable, but it was time we should have some rest. How nobly we had worked! Didn't we hear there had "never been anything like it" since the foreign missionary movement began? Such tributes were acceptable, but we were glad that, when the next Jubilee should come around in 1960, we should not be required to take part—except possibly as Jubilee Pioneers on the platform, among palms and plaudits.

Some workers were not so easy-going, however, and they said, under their breath: What is it all going to amount to? Before we had quite given ourselves over to that dangerous attitude, where we "think about thinking and feel about feeling," came a second clarion call from the Women's Boards: "After the Jubilee, What?"

The Committee on United Study and the Women's Boards answer with a plan. *You* answer with a "Here am I; send me."

Let every auxiliary find out its numerical standing in the Church. Get from your pastor a list of the women communicants. Let no timidity keep you from donning your own most becoming clothes and winning manners, while you pay them a call and ask to be allowed to enroll them as members of the auxiliary and subscribers to the magazines. No one expects you to convert them to foreign missions in that one visit—it would not be tactful to assume they are uninterested—but in most cases you can get them to fulfill the membership requirements of your society, and to subscribe for their woman's magazine and perhaps for the children's, without either wheedling or scolding. Subsequent meetings, the magazines, and the Spirit of God will do the rest, and you will never cease praying till they are active workers.

Do you say this has all been tried before in your society? Just this has *never*

been tried before. There has never been a strong pull all together by every denomination. This time every branch of the Christian Church is going a-visiting, with a holy determination to enroll those eighty out of every hundred women who do not help the twenty now staggering under the blessed burden of foreign missionary service. Every town, village and city that takes up this plan, from the Atlantic to the Pacific, will be completely canvassed; for Episcopalians, Lutherans, Methodists, Baptists, and *all*, are in the secret, and it is hoped that every garden will be cultivated, every unenrolled Christian woman visited.

Your own friends are unvisited? Of course. When does any one catch up with the calls she should make? Still, for one week lay all thought of them aside. Afraid of being snubbed, or of boring people? This age shows decadence, not only by its tendency to feel bored, but by fear of boring. Let us dare even that bugbear. Is there no heroism in our Church to-day? If you have approached this campaign with definite prayer you may fare forth blithely, fearing nothing. Or, if you prefer the martyr's role, say: "They can but look coldly at me."

A SERIES OF DON'TS MAY HELP.

Don't be a Pharisee.

Don't deal in negations: "I believe you are not interested."

Don't be drawn into argument. Explain the plan and tell how you want your church to do best of all, and how all are needed.

Don't fail to tell some of the lovely practical things of missions, schools, hospitals, work in homes with children, needs of women and girls.

Don't forget to give those who seem interested two or three cards to distribute among their friends.

Don't hurry people too much. Leave the literature and cards to speak further, to be returned at the end of the week if people want time.

Don't go at the wrong time of day.

Don't stay too long.

Don't ask for money. "We seek not yours, but you;" not the fee, but the woman. The card should do the asking.

Don't ask for "a dollar" on the card. Some ought to give ten cents, some a thousand dollars.

Don't go to the rich or well-to-do only.

Don't fail to be gracious and courteous even if refused.

Don't forget if people are in trouble or sorrow to get close to *their* needs.

Don't omit the churches without women's societies. Persuade them to organize and report new societies.

Don't leave the girls out of this movement. Use them in every possible way.

Don't think you have got to be solemn or pious or long-winded or apologetic any more than you would if smallpox or scarlet fever called for immediate, practical attention in your town.

Don't fail to mention what others are doing. Provoke one another to good works.

Don't stay out of this united movement because you are in a great city and people come home late in October. Carry the campaign over into November and December. Don't hesitate because some leading woman is not available. Raise up leaders.

Don't fail to know your facts and to read your magazine.

Don't depend on your own courage or gifts or wisdom.

Don't—oh, don't—forget to take your Master with you.—*From Bulletin issued by the Central Committee on the United Study of Missions.*

EDITORIAL NOTES.

Early in November there was mailed to every settled pastor and a correspondent in each vacant congregation the following

FOREIGN MISSION CIRCULAR.

Dear Brethren:

The Board of Foreign Missions once more asks the co-operation of pastors and elders in seeking to awaken new interest in the Foreign Missions. Synod has appropriated \$20,000 for the work in the Levant, to be contributed on the First Sabbath of December, 1911, and \$15,000 for the work in China, to be contributed on the First Sabbath of January, 1912. Before the people can intelligently contribute so large an amount as \$35,000, they must have and will naturally look for full information in regard to the present condition and demands of the work, and the only direct channel through which the Board can reach them is the officers of the Church, who are all presumably interested in the progress of the gospel in foreign countries.

In the last Report of the Board and the statements from missionaries on the field, published in the June and July numbers of OLIVE TREES, will be found details on all points where instruction is needed. These papers are official, recording facts, not fancies, and none who are praying for the promised enthronement of the Saviour will regard the sum called for as too large an expenditure to indicate the sincerity of our prayers and the intensity of our desire for the ultimate success of the foreign missionary enterprise.

The Covenanter Church has 28 representatives abroad, drawing out of the Treasury an aggregate salary of more than \$26,731. There are others appointed to go out, and, if still others called for that the Church may be able to discharge its obligation to the 2,000,000 souls for whose evangelization it has made itself responsible, shall hear the voice of the Redeemer and dedicate themselves to His service, there will be many more names added to the salary roll. An increase of laborers means a corresponding increase in the field expenses, which amounted last year to \$13,263 in round

numbers. To these must be added several thousand dollars on account of traveling and shipping expenses and for medical expenses on the field. (For items see Minutes of Synod, p. 104.)

The Board needs a band of men and women who are filled with the Spirit, consecrated money to meet their salaries and the expense of sending them out, and unceasing prayer that these instrumentalities may be used of God to promote His glory in helping forward the accomplishment of His covenant plan for the conversion of the world.

Everything depends under God on the fidelity of pastors and elders, the chosen leaders of the people.

Yours faithfully,

R. M. SOMMERVILLE,

Cor. Sec.

CABLEGRAM FROM MISSION IN CHINA, RECEIVED BY OLIVE TREES NOV. 23, 1911, SAYS:
 "DISORDER, ALL IN HONG KONG."

With this number, OLIVE TREES closes another year trusting that it has in some measure served the foreign missions of the Covenanter Church, Brethren in the ministry and others who have already done so much to enrich its columns are asked to continue their literary contributions. Leading articles and brief papers on evangelistic and reform topics are solicited from every part of the Church. Letters from abroad, containing reliable news from both China and the Levant fields, will appear regularly, and cable telegrams, when this method of communication is necessary, to keep the churches fully informed as to the missionaries and their work. And it would enhance the value of this monthly to have letters from the Indian and Southern Missions. Obituary notices, except in the case of men or women prominent in missionary service, and all reports of congregational societies

must be brief and can only be inserted when more important matter would not thus be crowded out. The "Women's Department," which has proved such an attractive feature of the magazine, will be continued. No expense will be spared to make OLIVE TREES full value for the subscription price.

Owing to new regulations of the Post Office Department, periodicals that are entered as second class matter at the New York Post Office, when intended for points in the Western States, will not be handled in the regular mails, but will be forwarded by the fast freight service over railroads between New York and certain designated cities, and thence to destination in the regular mail trains. Consequently subscribers for OLIVE TREES, residing between the Mississippi and the Pacific, will receive their copies from three to five days later than those who live east of the Mississippi.

Another rule of the postal authorities is that the circulation manager must re-

move from mailing list the names of all subscribers who are in arrears for four months.

The publisher has to submit, and no amount of fault-finding will help matters.



The terms of OLIVE TREES are one dollar a year in advance, postage paid, to any part of the world. The subscription may begin any time, but must end with the Calendar Year.



At the request of Rev. J. C. McFeeters, D.D., we insert the following notice:



A minister, after attending a prominent church and hearing a sermon upon a text which he himself had preached from, and almost every gospel preacher has expounded—a text containing the very marrow of the gospel, went home refreshed, cheered, glad and grateful.

There was not a new idea in the discourse, but it was listened to as closely and with as much interest as though he had known nothing about it. Why? Because it contained the truth of justification by faith—a basic truth, upon which his salvation rested—a truth that leads to a blessed experience, and hence he found in its happy, clear and forcible presentation, heart-comfort and life-cheer. It was set forth with an earnestness and directness that could not but cheer.

A pastor of experience said: "That young man's ministry will be a success. Such pure gospel, so faithfully and plainly expounded, will build up believers and save sinners." Let ministers stand by the truth as it is in Christ Jesus. Let philosophy and metaphysics and æsthetics alone. Deal with souls, bring a Christ of redeeming power to them. Do not be afraid to preach a substitutionary sacrifice—a Jesus upon the cross for sinners.

Especially let young preachers who are tempted to deal with pulpit pyrotechnics and go after the sensational, keep along the old tracks of the apostles, reformers and evangelists in holding up a Christ crucified as the only hope of perishing, guilty men.—*Irish Presbyterian.*

(FROM PAGE 281.)

A LITTLE ARGUMENT WITH MYSELF.

If I say I am not interested in missions, then I admit that I am not an obedient Christian, for He said, "Go ye" to every one of His followers.

If I refuse to give anything, then I practically solicit the recall of every missionary.

With the issue of October, 1911, the *Hebrew Messenger* withdraws from the public.

THE MISSION OF THE COVENANT TO ISRAEL, which it has represented and specialized for ten years, has become so well established, and so familiar to the Church, that the need of the *Hebrew Messenger* is no longer felt. Information from the Jewish Mission henceforth will be obtained from the OLIVE TREES and the *Christian Nation*, both of which have always kindly served this Mission.

If I give less than heretofore, I favor the reduction of missionary forces.

If I give as formerly, I favor the ground already won, but I oppose a forward movement.

If I advance my offerings beyond former years, then I favor an advance movement.

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